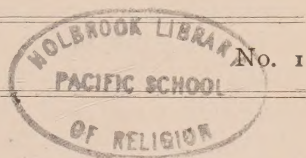


THE AMERICAN MISSIONARY

VOL. LXII.

JANUARY, 1908.



Nineteen Hundred and Eight

"IN HIS NAME"

AS we enter upon the New Year with this number of THE MISSIONARY our greetings are extended to all to whom it may come. Some slight changes will be observed in the size and form of our pages. We shall make these pages as interesting as we can with the same purpose that has characterized those in our history of more than three-score years.

In the intelligence that comes from our institutions among eight races of peoples under the flag of our nation, there is but one purpose, viz.: to keep those who believe in the Kingdom of God in this world—and those who ought to believe in it—informed as to the condition of the millions to whom we are sent; their claims to our Christian sympathy and aid, and the progress that is made in our endeavor to be "good stewards of the manifold grace of God."

Therefore, when we urge the interests of our schools it is because our missionary purpose takes this form, and because "religion cannot hold its own in any other form than that of education." The affiliation of intelligence and faith is an absolute necessity. Where there is sterility and impotence of mind—no deepness of earth for the seed—if the "good seed" of the Kingdom of God springs up at all, it soon withers away in the

stress and temptations of life; and it only yields "much fruit" when energy and Christian faith take firm root in disciplined minds, and when Christian character multiplies itself in diffusion.

We, therefore, remind our teachers to whom this greeting may come that never for a day may any one lose sight of this supreme purpose. As a missionary association we have no charter for merely "good schools." We do not put the duty of secular education upon the churches, important as this may be. At the same time we do not intend to be found inferior in strong intellectual work and attainments to those institutions which have no controlling religious purpose. The testimony which comes from our schools assures us that our teachers realize this, and are faithful to this high sense of mission.

A principal of one of our normal schools once asked a visiting secretary "how much of the teacher's time ought to be devoted to strictly missionary work." The reply was, "All of it"; which did not mean that the school should at any time cease to be a school for honest, earnest work in every course of its studies, but rather that the pupil should constantly see and feel the significance and power of Christian life in the teacher's spirit and personality. There

is no learning which cannot be illustrated and made more inspiring by Christian faith and character, and this without a suspicion of cant or religious nagging. It is Christian influence that tells.

"We are not a society for promoting civilization or the arts," said Mark Hopkins, of the A. B. C. F. M., and this is equally true of the A. M. A. But the religious elevation of the people with whom we have to do is bound up in Christian education.

We greet our many teachers in the New Year with the hope that, as in times past, we may record from them upon our pages the frequent tidings of earnest, religious feeling in our schools of every grade that shall multiply and intensify Christian life.

To the churches also and their pastors associated with us we bring our fraternal remembrances. We expect to hear in behalf of our readers from month to month the rewarding accounts of their fruitful service for Christ; the evidences of the right of the churches to an existence. May the earnest pastors of our churches find the New Year happy in their successful winning and upbuilding of souls.

Our readers in their homes who are working with us "In His Name" will be interested in the records of their own stewardship as these may come to them from the many "fields white unto the harvest," and of the fields with various other colors equally dear to the Lord of the harvest.



WE read in one of the Southern papers that Professor William Pickens is showing true wisdom in his discussions of the Race Question. He emphasizes the necessity of going the full length of the privileges granted already, before knock-

ing at the door of new and better opportunity. He says "the best way to open newer fields is a persistent and wise handling of those already accorded. No record shows where one has gone as far as possible in the way open to him but that some other door was opened to him."

That certainly is wiser counsel than some which comes to us in our exchanges, which appear to approve the methods and the example of many white politicians who are ready at all times to organize race hatred. Those of either race who stir up the Race Question on mere political issues make a great mistake. We have never felt satisfied, for example, that the action in the Brownsville matter was just or would be finally justified, but we think it would be an equal or even greater blunder on the part of the Negro people to make a political issue of it—as if that were the only thing to be considered. The disapproval of this action in the way that many are advising will not permanently help on the cause of Negro citizenship. To "get even" is not a wise or worthy method. To strike one's friends in order to punish those who are unfriendly is to lose friends and not to gain them. Advancement comes more often through influence than through force. Steady persistence in proving good citizenship will win out far sooner than any organized assertion of power on mere race issues. A steady progress in preparedness for good citizenship for those who need it, and a steady pressure in it, and in its behalf, is much better than declaration of war, as partisans, whether this be on the ground of color or for any other reason. The stone mason who splits a boulder doesn't do it by "getting mad," but by patient and continuous hammering. All day he pounds away, apparently without result, but the cleavage comes at last. We observed, the other

day, an immense obstruction in the growth of the vine. A huge rock set in a retaining wall is being surely crowded out of its place by the persistent pressing of the little vine growing under it, which proposes to grow, rock or no rock. A people persuaded of the rightness of their cause who will persist in that way and stand by steadily with the unfailing pressure of "righteousness" will overcome whatever injustice. To "take hold, and to hold on, and to never let

go" was a colored man's definition of perseverance. This holding on, and holding out with tenacity of purpose, and with steady pressure, is the surest way to secure righteous results. Nothing can prevent this in the end. At all events, in our opinion, nothing could be worse than the organization of a black man's party to avenge a racial wrong or to secure political power. That would be to lose permanent good for a temporary endeavor of advantage.



FINANCIAL STATEMENT

The receipts for November show an increase in donations of \$2,021.74, and an increase in legacies of \$1,583.11, a total increase of \$3,604.85.

The receipts for the two months ending November 30th show an increase of \$3,115.43 in

donations and an increase of \$727.64 in legacies, a total increase of \$3,843.07.

An analysis of donations for the month of November and for the two months ending November 30th indicates the channels through which the donations reach our Treasury.

DONATIONS—NOVEMBER

	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1906-7	\$5,133.62	\$387.75	\$1,736.67	\$34.83	\$268.12	\$7,560.99	\$4,327.99	\$11,888.98
1907-8	6,547.35	397.74	1,581.87	39.00	157.89	8,723.85	5,186.87	13,910.72
Increase	1,413.73	9.99	4.17	1,162.86	858.88	2,021.74
Decrease	154.80	110.23

DONATIONS—Two Months to November 30, 1907

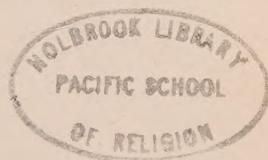
	Churches	Sunday Schools	Women's Societies	Other Societies	Y. P. S. C. E.	Total	Individuals	Total
1906-7	\$9,625.32	\$681.79	\$3,370.19	\$52.33	\$550.40	\$14,280.03	\$8,277.82	\$22,557.85
1907-8	12,078.92	816.96	4,062.62	58.50	437.56	17,454.56	8,218.72	25,673.28
Increase	2,453.60	135.17	692.43	6.17	3,174.53	3,115.43
Decrease	112.84	59.10

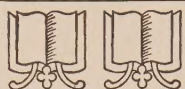
We are encouraged by the support which has come to the Association the past two months and especially in this time of financial stringency. We believe that the churches and the organizations in the churches, and individuals, are making sacrifices to maintain this missionary work for the Christian education and ele-

vation of the most needy races in our land, and we rejoice to think that there is a growing spirit of Christian brotherhood.

The work of the Association appeals for \$250,000 in donations for the fiscal year, which ends September 30, 1908; i. e., an increase of \$46,000 over last year.

46





Note and Comment



One of the most hopeful signs in the Southern situation is the occasional encouraging utterance—now happily growing more frequent—of some Southern pastor or Southern paper. For example, the Rev. Dr. Lee, of Atlanta, Ga., in a discourse to his church in that city, thus appeals for Christian service for the children of slavery. The italics are ours: "All of our churches are doing something toward the support of schools and colleges for the education of colored teachers and preachers. But the direct and sympathetic and patient and constant effort practised by our fathers to reach and influence the masses of the colored population by the gospel of Jesus Christ is not made by us of the present day. *As a general thing the Negroes are left to themselves. Their moral and spiritual condition is pathetic and pitiable beyond the power of words to describe.* If we continue the policy of letting them alone, of making no determined effort to reach the masses of them by the religion of Christ, they will not only go lower, but become the occasion of hardening and making pitiless and Christless the white people who live around them."



The Lexington Dispatch (N. C.) contains an editorial of like sympathy which we are pleased to quote:

"Has it ever occurred to you that the newspapers of this country owe something to the colored race other than recording day after day the crimes that Negroes commit? What newspaper within your range of reading gives any space to the colored race to promote the

best interests of these people? You cannot name one. We hold them up to ridicule, we show humorously their dense ignorance and quaint views to make white folks laugh, and we tell with unflinching regularity of the worst they are guilty of, not forgetting to say 'big black brute' and narrate how he was lynched. Now all Negroes are not bad. There is many a good man among them. It is rare that we notice him. We owe it to him to notice him, tell of the good work he does not only to encourage him, but to encourage others of his people. The newspapers of the South have not given the Negro a square deal. Possessed of all the prejudices incident to white life in the South, we nevertheless submit that we as newspapers treat the colored man badly and we ought to do better than we have done. By doing so we will contribute to our own welfare."



"Another Side." "I went to Boston as a rebel, and I did not concede one iota to 'our friends the enemy'—to S. A. Steele in the *"Christian Advocate,"* Nashville, Tenn. use the semi-fraternal phrase of the time. My mood was very different from that of the young Wofford graduate in the classic shades of Cambridge, shedding his 'provincial' sentiments. I stoutly resented any insinuation that I was a whit narrower than the New Englander. When the subject came up—and it bobbed up on every occasion—I gave the astute and hospitable Yankees to understand that Southern statesmanship and Southern valor had built this nation; that it was Virginia that gave the Union

the Northwest Territory, and Jefferson whose pen wrote the prohibition of slavery in it. I turned them down world without end on slavery when I cited Paul as in favor of the enforcement of the Fugitive Slave Law, and called Philemon in as witness. It was 'the other side of the slavery question' they had overlooked. I denied that they whipped us, but admitted that we wore ourselves out whipping them, and I frankly told the Boston people what I have been telling our Northern friends ever since, without one particle of equivocation, that we will keep the Negro in his place if we have to dig his grave."



**Disfranchise-
ment as Viewed
by a Negro
Editor**

"The laws that are being enacted in favor of one race as against the other are unjust, and therefore cannot stand. Like slavery, they are bound to pass away if this country is to remain a republic. The law to rob colored men of their right to vote will not settle the race problem. Nothing is settled that is not settled right, and the laws that have been passed for the purpose of impeding the onward march of an awakened race are unjust and must be replaced by laws that are founded on justice. To rob a part of the body politic of its only weapon of defence is unmanly and cowardly, and should not be tolerated in a free republic. It must be painful to the thousands of educated and brilliant colored men in Georgia to see the last vestige of their rights as American citizens taken away; but it will be done. The vengeance of a present-day-narrow-statesmanship must spend its force before there can be anything like justice meted out to all alike. Those who are engaged in the passage of laws that are creating unequal opportunities in the

race of life are at the same time creating problems that will have to be painfully worked out by the descendants of the two races in the years that are to come. Year by year the Negroes are increasing their material holdings, and the progress that the race is making in education is unparalleled in the history of the races. Now if the Negro is a human being, no one will dispute the fact that just in proportion as the race becomes the equal of the white race in material wealth and in mental acquirements, it will demand equal opportunity in the race of life."



**A Timely
Word by a
Negro Editor**

"The truth is this: We must be manly and demand all that belongs to us, compromising not, and relentlessly guard our every interest. But we must be careful to preserve our good sense and hold the hearts of our friends and thereby strengthen our cause. We must not drift away from our friends North nor South. We need them in both sections, and never so much as now.

"We must make friends rather than lose them. The disloyalty of a few white men must not make us suspect all white men. We have friends among the whites, and many of them. When we face opposition we must not at all times set up the cry of 'race prejudice' and 'race discrimination.' Men must meet opposition, and if we are men, and men we are, we must face our difficulties, asking not special favor, demanding only a fair chance. We must not cut loose from our friends on the slightest provocation. Resolutions denouncing men and movements heretofore known to be our friends will have a tendency to prevent others declaring in our favor, fearing they may meet a similar fate at our hands,"

**Maltbie
Babcock on
Brotherhood**

"Most religions are meant to be straight lines indicating two points, God and man. If man can be right with God, if he can please and pacify Him, all will be well. But Christianity has three points, God and man and his brother. Each one of us is at the point of the angle looking up to God and out to our brother. What God sends down the perpendicular we must pass along the horizontal. If one hand goes up to God, the other must go out to his neighbor, our brother."



**Rev. Henry
van Dyke
on True
Americanism**

"True Americanism is this: To believe that the inalienable rights of man to life, liberty, and the pursuit of happiness are given by God. To believe that any form of power that tramples on these rights is unjust. To believe that taxation without representation is tyranny; that government must rest upon the consent of the governed, and that the people should choose their own rulers. To believe that freedom must be safeguarded by law and order, and that the end of freedom is fair play for all."



**President
Dabney
and the A. M. A.
Theory and
Practice**

"We should consider the Negro as a man to be educated for work, independence and citizenship, like other men. The Negro is in the South to stay—he is a necessity for Southern industries—and the Southern people must educate and so elevate him or he will drag them down. The human race is an organism, all its members being bound together by natural affinities and ministering to each other by natural law. If history, philosophy, and revela-

tion teach us anything it is the solidarity of all mankind, that 'no man liveth to himself and no man dieth to himself,' but that we are each 'his brother's keeper.' I plead for justice and common sense in the education of the Negro."



**President Eliot
and the A. M. A.
Theory and
Practice**

"If any expect that the Negro teachers of the South can be adequately educated in primary schools or grammar schools of industrial schools, pure and simple, I can only say in reply that that is more than we can do at the North with the white race. The only way to have good primary schools and grammar schools in Massachusetts is to have high and normal schools and colleges, in which the higher teachers are trained. It must be so throughout the South; the Negro race needs absolutely these higher facilities of education."



**Lord Macaulay
in 1833**

"We are free, we are civilized to little purpose if we grudge to any portion of the human race an equal measure of freedom and civilization. Are we to keep the people of India ignorant that we may keep them submissive? Or do we think that we can give them knowledge without awakening ambition? Or do we mean to awaken ambition and to provide for no legitimate vent?" We may repeat this in the year of Our Lord 1908, substituting the word Negro for "the people of India."



**The Church and
the Social
Question**

"The church is deeper than the social question. It is working at the roots and changing the moral constitution

of all the races. Education alone is not a basis of enduring fellowship. Individual fellowship in Christ is an adequate basis for a universal brotherhood. The presence of the colored membership fixes a moral principle, establishes a moral standard of brotherhood in the church."



Dr. Amory H. Bradford, President of the American Missionary Association, invited to attend the Whittier anniversary celebration at Amesbury, responded with the following letter in behalf of the Association. We are pleased to record it upon our pages.

THE AMERICAN MISSIONARY ASSOCIATION, through its President, sends greeting to the Citizens of Amesbury, Mass., as they celebrate the One Hundredth Anniversary of the birth of John Greenleaf Whittier, the poet of free-

dom of The Inward Light and of human brotherhood. The object of this Association is to educate and Christianize those who were made free by the proclamation of President Lincoln. It is continuing the work to which Whittier gave much of his life. Among all the prophets of liberty there is no one whom we more sincerely honor than the one who in such vivid words taught that a wrong done unto "the weakest and humblest one" was a wrong done unto the Christ. For the ministry of his writings we are grateful, and we are still more grateful for the ministry of his honorable and beneficent life.

On the roll of our Republic's great and good men we believe that John Greenleaf Whittier's name will always occupy a high and distinguished place.



MRS. JANETTE SLOAN

We have asked the writer of the paper which follows, Mrs. Sloan, to give us a little story of her life. She has done so in the following words. She does not tell how she taught three months of every year in order in secure the money to pay her tuition for ten years. She is now President of the King's Daughters Circle connected with the school.

MY parents were slaves, and I was born and raised in Mecklenburg County, near Charlotte, N. C. I was married when but a mere girl, and when the fever of colonizing broke out, I, with my husband, was with the band of emigrants for Liberia that crossed the Atlantic in 1887. We landed at a small town called Cape Mount in Liberia, Africa.

The Colonization Society gave to each family twenty-five acres of land and support for six months. In about three months after our arrival my husband fell a victim to the African fever and died.

In August, 1888, I returned to America to my parents, thinking at that time I would educate myself and return to Liberia as a missionary.

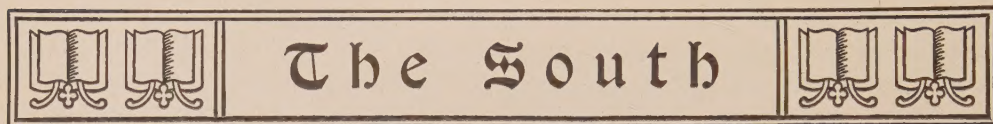
In the fall of 1890 with this purpose



MRS. JANETTE SLOAN

I entered Lincoln Academy, but the preparation consumed more time than I thought it would. I was graduated from Lincoln in 1900, and my father, having died in 1901, the care of my mother

rested on me. Therefore giving up the foreign work I was employed at Lincoln Academy as assistant to the matron, and have remained in this position until now.



LINCOLN ACADEMY, KING'S MOUNTAIN, N. C.

By Mrs. Janette Sloan

FOR two and a half centuries my fathers and mothers, like Samson, wrought in the mill of slavery. Their fidelity was wonderful and their patience marvellous. Under this rude system, small, indeed, was the brook that supplied their water of life. What tears were theirs, and what crying unto God! Soon our national sky was covered with clouds. Sabres flashed like lightning, cannons roared like thunder, the anger of the Almighty waxed hot. When the dreadful night of war was past and the morning came, we were like people in a desert, but lo! a fountain burst forth in the desert. It was the American Missionary Association. This fountain was opened in the spirit of charity. Without exception this was the finest thing in American history. As a child I drank from this life-giving stream, and there have been many thousands of people who found their health and strength in so doing. Representing the millions of black Americans, I desire to thank you and tell you how much good it has done us. What marvellous results have been wrought in the intellectual life of the Negro! It was said we could not learn to read because we were too sleepy-headed; nor learn to write because our

fingers were too clumsy; nor to count because our skulls were too thick; nor to learn science because our intellectual stock was watered. But we did learn to read, to write, to count, and got some science too, with as much accuracy as the people of any other race. To-day, nobody doubts the Negro's ability to learn. What Frederick Douglass has done in eloquence, Booker Washington in education, Chestnut in fiction, Dunbar in poetry, Tanner in art, Du Bois in scholarship, has demonstrated to the world that there is no race in brain, and that color is but skin deep, and we know that the color of the binding does not affect the quality of the contents, but ignorance strikes to the bone.

The Negro has built 19,800 churches with a seating capacity of 6,000,000. There are 1,500,000 Negro children in the common schools; 40,000 Negro students in the higher institutions; 156 institutions for higher education; 30,000 Negro teachers. There are 250,000 volumes in the Negro libraries; 25,000 students learning trades; 1,250 Negro students pursuing classical courses. There are 800 Negro physicians and 121 Negro lawyers.

This indicates in part what we have

done in less than a half century, while a century is but a day in the life of a race. Still more wonderful has been the moral development of this people. We are not all angels yet, but we are not the devils some would have you think. We beg you not to judge us so much by the height we have attained as by the depth from which we have come. We insist also on being judged by our best and not by our worst. The Hebrews gave us a Judas, who betrayed the Saviour of mankind; the Romans a Nero, who fiddled while Rome burned; the Saxons a Benedict Arnold, who betrayed his country for gold, but in all history there is not one great black criminal. Thus

the blackest hand in nature turns out to be the whitest in history. You found our womanhood despoiled, but by your ministry we can glory in some of the steadiest women in the world. You found our manhood broken, but by your help we are getting on our feet and gaining the respect of those who once despised us. We have much to thank God for, and we are grateful for those brave men and braver women who before the smoke of battle cleared away came to us with the spelling book in one hand and God's Holy Word in the other, and opened the living fountain of life in schools and churches. This is what I thank God for.



A. M. A. WORK IN HILLSBORO, NORTH CAROLINA

By Mary Anna Peck, Teacher

THOUGH there are schools many and varied—schools industrial, schools literary and schools theological—under the great system of the A. M. A., there is no more interesting field than in the little town of Hillsboro, N. C., with its people numbering one thousand, half white and half colored. Beautiful for situation, in the Piedmont Belt among the foot-hills of the adjoining Appalachian range, with the river Eno traversing here and there, with the oaks, pines and cedars, the honeysuckle and roses, the hollies and jasmines, the mocking-birds and bobolinks, the place seems to me rather to be one of nature's pets.

It is also the pride of its people, who boast that Hillsboro is one of the oldest towns in the State and historic ground. Once the headquarters of Lord Cornwallis and his army, on its Court House, striking hour by hour, is the clock given by King George the Third. On one of

the corners of the town, in a tumbling colonial house—once aristocratic but now unoccupied—was a hiding place one day for General Washington; and in another quaint little house near by, still a family residence, George Washington and Martha, his wife, spent the night. Moreover, Hillsboro is proud of belonging to North Carolina, "the first one of the thirteen colonies to rebel against British oppression."

Into this little straggling town of Hills-



MAIN STREET IN HILLSBORO, N. C.

boro came more than a score of years ago the American Missionary Association with its beneficent and its redemptive touch. The place was far behind the times. Its most sagacious business men had not then built cotton mills and hose mills and begun to utilize the water power of the town.

The colored folk who had been slaves had no chance for education. But they had begun to own cabins and wanted their families to have "a chance." Out on the outskirts of the town, because not desired within it, a school-house was built by the Association which has grown with the needs of the people, until now, with its tower and bell, its enlarged room, its blackboards, globe and maps it is the best equipped school in this old town of Hillsboro.

Wise representatives of the A. M. A. have been sent to conduct the school. For thirteen years Miss Bessie Bechan and Miss Julia Curtis, teachers from the North, have been in and out among the people, and their names are in all the households. Many of their pupils, the graduates from the eighth-grade work, have gone away to higher schools at Hampton, King's Mountain, Scotia, Raleigh and have become well educated, and are now doing their work in the world. Many have built up their own homes.

The colored people have two churches, a Baptist and Methodist, both of them fresh and clean within and without. One of the Senior deacons in the Baptist church remembers well what it is to have his hands tied behind him while the blows descended upon his shoulders and back. He prays thus: "Will you, oh my Father, please come to us, and put your arms of strength around us." His grandson is now serving as janitor of the school for his tuition. On Saturdays he may be seen on the streets,

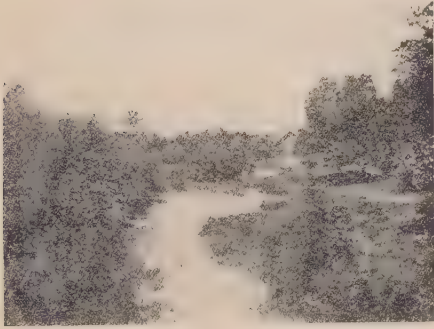
blackening shoes. Each pupil, after he leaves the "Second Reader," pays fifty cents a month tuition, while those in the "First and Second Reader" pay 25 cents. Perhaps a mother washes for the A. M. A. Teachers' Home and earns the tuition; perhaps the family have wood or butter to sell or can do odd jobs of work. School girls of thirteen may be seen "toting" the baskets of laundry upon the head, the sure place for carrying burdens, even though they be pails of water. The pupils who at the end of the month have stood highest in every particular may have a "scholarship" for the next month's tuition. The strong desire on the part of the many to learn appeals to the teachers and makes possible earnest work.

At the same time, with the cooler weather, many are out of school for lack of clothing, and mothers anxiously inquire when there will be a barrel sale. Barrels of second-hand clothing are a blessing. Nothing is given away, but something is paid for every article carried away. We cannot encourage mendicancy. These mothers of five or six or nine children need these helps. One boy of ten, for example, is wearing his grandfather's old stiff hat, full of holes; it half covers the face. His jacket is a ragged pretence. A "barrel sale" brings out a crowd; it clothes those whose pennies are few, especially the children and the old folks. The cash from it supplies the needs of the little Sunday school, held weekly at the school-house on Sunday afternoons.

These people have a race-respect as well as a self-respect, and many of them urge a responsibility to their race, "to be, and to do something." They are said to be "the aristocracy of the colored folk of the South," and though immorality and drinking sometimes come in even in this "dry" town, yet a very large proportion

of its people possess firm moral fibre. The attendance upon their churches is scarcely less than phenomenal; four services a day, beginning with Sunday school and closing with the evening service of two hours and a half at ten o'clock. But in these services I speak not of the sweet richness and melodious quality of the African voice! A hymn is announced to be sung in "short metre." In vain do cultivated ears try to distinguish the tune, so effectually do the quavers and multiples of quavers hide it.

It was a pleasure for us one Sabbath morning in golden October to travel "The Dark Walk" in the woods, along



THE RIVER ENO

the banks of the Eno River, to attend a baptismal service. It was both a solemn and picturesque scene. The banks lined with men, women and children were all in varied attitudes, while on the opposite bank even the tall North Carolina white men were standing through the scene with bared heads. The hymn "On Jordan's Stormy Banks I Stand" was lined off and sung, and the timid school girls went down under the water, "buried."

The services of this people are fervid, and much honor is shown to the Bible. The habit of memorizing Bible verses, and repeating them in Sunday school by classes, is one to be envied and emulated

by our white schools of both North and South. The fervent figurative expressions heard in the church services are certainly impressive. "O Lord, wilt Thou ride up and down our aisles!" "If you expect to go to Heaven, that place of recreation, you must try to live good and be very perpendicular in everything you does."

In a little clay-daubed cabin of comfortable proportions and furnishings, Aunt Peggy, the mother of twelve children, lives all alone, and is as fine a study in ebony with a white heart as can be found. Although more than three score and ten years of age, she counts it no hardship to go out at any time of night, or in any weather, to care for the sick and suffering, or for "the Lord's poor." On the Lord's day she will walk three-quarters of a mile, and attend three services, back and forth each time, reaching home the last time at ten o'clock at night, after having crossed Eno River (often swiftly running) on a tilted plank. "Aunt" Peggy, "Aunt" Fannie, and one or two others of like nature well remember the days of bondage and the days of war, and of deliverance. For while Lord Cornwallis and General Washington have both been in Hillsboro, so also did General Sherman's army march through the little town at the close of the war, and "Aunt" Peggy and "Aunt" Fannie helped to feed the hungry men, including the General. They also watched the passing of the "Surrender Car," the Union flag flying as it went up to Raleigh, bearing the mayor of the town, to surrender the town to the Union.

But if the colored folk of this little town of the hills are serious and devout and self-sacrificing, so also are they happy and light-hearted. Why not? They have their cabin, family, cow, hog, chickens, fodder and garden. Visit with me one of their "corn shuckings." A

long walk over the hills and "through brush and brier" brings you to a little cabin set in the woods. Entering the living room, with its large, black rafters overhead, the fire in the broad fireplace, with its long crooked logs, gleams out. Three colored "Aunties"—cooks of long ago—move here and there with the air of connoisseurs. A supper for the corn-shuckers is being prepared. Down into one of three skillets, upon the live coals, the pumpkin, cream, potato custard are placed, each in turn until all of the forty dishes have been baked.

Great iron pots hold the meat and cabbage, while kettles are on hand for other cookery. Out of doors a dozen and a half of men are seated before a banked-up pile of corn. With speed, born of practice, the shucks are skilfully stripped off and thrown back while the bared ear is thrown forward into the pile, with stories, songs, jokes and laugh-

ter the work goes on. Later comes the reward at the supper.

More than sixty calls within seven weeks give one a rare study. There are sicknesses, troubles and trials. There is joy and gladness. One, whose small cabin has just been completed, says: "I enjoys my home. Sometimes I has only a crust, but I laugh, and I am happy because I can eat my crust." Who could deny to these people the blessings of education which they so value and long for? In the A. M. A. Home on a mid-week evening, around the sitting-room table, may be seen a class of six young men who are largely the product of the A. M. A. School, and who "want more education." They are eagerly studying for it.

To the A. M. A., which has done so much of the pioneer work of education, surely comes the Voice—oft repeated—"Inasmuch Blessed Are Ye!"



FIRST IMPRESSIONS OF A NEW TEACHER AT LE MOYNE NORMAL INSTITUTE, MEMPHIS, TENN.

Miss Alma C. Childs

ANY one who may be inclined to question the wisdom of Negro education should visit Le Moyne Institute. It could furnish an object lesson before which no preconceived adverse conviction could stand. I could wish also that all the friends of American Missionary Association who have aided it with gifts and with prayerful interest could spend a day within its buildings and see the work which is being done to develop Christian manhood and womanhood.

First of all one cannot fail to be impressed with the strong religious sentiment which prevails throughout the

school. It is an inspiring sight to see the two hundred young people gathered in the normal assembly-room for the morning devotions, and to hear their voices joining in the hymns of praise. Every Friday morning a general prayer service is held, in which the pupils join freely. In the class rooms we shall find them doing a high grade of work in mathematics, science, literature, history and composition, leaving no question as to their ability to cope with the higher branches of study. Those, too, who maintain that industrial training is still more important to these people could be satisfied here also; for there are classes in domestic



LE MOYNE INSTITUTE, MEMPHIS, TENN.

economy, with sewing and cooking for the girls and woodwork for the boys, with lessons in printing and much practical work for the insti-



PROF. A. J. STEELE, PRINCIPAL

tution. A monthly paper is published, adding no small part to the interest in the school. The alumni showed its devotion to the school by raising more than a hundred dollars during the past year for this special department. We must not pass by the library. It is a branch of the city public library and great credit is due Principal Steele for influencing the city board to recognize and make an appropriation for it. Here three thousand volumes are accessible not only to the pupils of the school, but also to the colored people of the city, who otherwise would have no opportunity of the kind. But that which has made a most marked impression upon me as a newcomer is the widespread influence which the school exerts over the colored people beyond the city into surrounding communities. This influence extends into adjoining States, for pupils are here from Mississippi, Arkansas and Louisiana. Le Moyne is a centre for debating clubs, reading circles and teachers' institutes,

which call together earnest men and women who are not only trying to make the best of their own lives, but are striving to lift up and help others of their people. Nearly six hundred pupils are in attendance, and very trying it is when pupils must be refused because there is no more room for them. One father, who had brought three children from a long distance in the country, exclaimed when he found they could not be received: "I'll bring them again next year, for they must be in this school." This influence is due in no small degree to the graduates from the school, who have gone from it to take useful and responsible positions both in the city and sur-

rounding communities. Several of them are efficient and progressive teachers in the various grades of Le Moyne. They are also in all the public colored schools of the city, and in the outlying districts. They are carrying to others the light which they have themselves received not only into the schools, but into their home-life. They are doing much for the elevation of their people. Following the counsel of the principal, many of them own their own homes and enjoy the benefits which result. The refining influence of these cultured Christian homes must be seen to be appreciated. There is here a great transforming power through truly Christian education.



ALLEN NORMAL SCHOOL, THOMASVILLE, GA.

By H. Paul Douglass, Superintendent of Education

"ALMOST, but—

Oh, the little more,—and how much it is!

And the little less,—but what worlds away!"

EXCUSE the incongruity, Robert Browning, but your lines remind me of several A. M. A. institutions. There is the *Allen Normal School*, for example. It is a boarding school for colored girls at Thomasville, Ga., but receives young pupils of both sexes as day pupils. For such, "a little more" in buildings and school equipment, without the need of a single additional teacher, and with scarcely an additional dollar for running expenses, it could add one-half to its number of boarders and to influence; also incidentally an appreciable per cent. to its income. Long continued efforts on the part of the school, supplemented just now by a special gift of a few hundred dollars, have put it within hoping distance of these improvements. There is just a little less than enough, but that little leaves a new

schoolhouse still "worlds away." Let me tell you about it.

No type of missionary institution has proved more vitally effective than the girls' boarding school. It is not too large: personal attention can be given to the individual; personal influence is at the maximum; it is also possible to combine a high order of academic work with thorough training in the home-making. No Christian agency is more potent than this, which puts an indelible stamp on the mothers of the race.

ALLEN NORMAL SCHOOL at Thomasville realizes the best possibilities of its type in rare measure. Its location is most fortunate. The city lies prosperous in the midst of stately forests of "long-leaf" pine. "Yankee" winter residents have gathered thousands of the surrounding acres into vast estates, and

many tourists seek the mild and healthful climate. Probably the average condition of Negro life in these flourishing Georgia communities is not anywhere surpassed. The constituency of the school, therefore, is of a high quality. There are not a few homes of real culture from which thoughtful parents send their daughters for the protection and intensive Christian training of our school. The faculty numbers ten; and none more perfectly shows, as well as teaches, the ideals of gracious and effective womanhood. Any one would be glad to send a daughter to such a school, but——

It is fearfully overcrowded. The schoolhouse has but two rooms, housing four grades. All the rest of the work goes on in the dormitory building. This means an invasion of children, noise, dust, germs. One teacher is carrying on some interesting and artistic handwork for day-school boys. They make baskets, weave rugs, cane and rush seats for chairs. The normal classes occupy two

other rooms. The present teaching force could carry on several additional lines of school work, if there were room. There could be systematic practice teaching, domestic science with regular equipment, a laboratory for the remarkable but badly handicapped biological work.

It costs more relatively to run a small school than a large one. Economy demands that the small school be large enough—as large as its ideal of intensive culture in a closely associated Christian household will allow. It is not good business not to give Allen Normal the “little more” it needs. A two-story front should be built on the schoolhouse, the total cost of which ought not to exceed \$3,000. It would provide for a half more boarders, give facilities for practice teaching, domestic science and laboratory, and utilize its existing organization to the full. So far as the present outlook is concerned, the improvement for which we plead would round out the school after its type. It would have



A VIEW OF THE PASTOR AND INTERIOR OF WOODBURY CONGREGATIONAL CHURCH, LAKE CHARLES

buildings, departments, teachers, faculties to suit the ideal. Few of our institutions are so nearly done; of few can we assert so positively that they will ever be done, saying, "Give, give." A fine,

little, wholesome, well-ordered institution wants a little help just now for the sake of common convenience of educational standards of economy and of Christian usefulness.



WOODBURY CONGREGATIONAL CHURCH, LAKE CHARLES, LA.

THIS church was organized in the year 1900 by Rev. S. J. Wood, and was named after Secretary Woodbury. The church began with six members, formerly from New Orleans and New Iberia. The church prospered sufficiently to warrant assistance, from the Church Building Society, and the purchase was made of the edifice belong-

ing to the white Episcopalians. Fifteen persons were added to the church the first year. After seven years the Rev. H. S. Barnwell, a graduate of Talladega, became the pastor. The membership has grown, a spirit of active earnestness characterizes the church and the future looks hopeful.



The Indians

IN THE INDIAN COUNTRY

By Secretary James W. Cooper

I AM asked to tell the story how—going recently through several reservations of the Dakotas, meeting them in their homes and churches and religious convocations, visiting their schools, driving with them across the plains, conferring with veteran missionaries whose lives have been devoted to their material and spiritual welfare—I became deeply impressed with the Indian's ability to develop character and capacity, with all the essential elements of Christian manhood and womanhood observable in the best of us.

It is seventy years—I think exactly

seventy years—since Stephen W. Riggs and his young bride left their New England home for work among the Dakotas. Their two sons are now the veterans of our Congregational Indian missions. One rainy day last Spring, in the home of Dr. Thomas L. Riggs, I read again the father's story, "Mary and I," and his "Gospel among the Dacotahs." I had read the books long ago in my youth, but out there at Oahe they had a peculiar charm and meaning. One is a personal story of forty years of devoted and self-sacrificing pioneer life; the other a painstaking study of the life and language of



STARVING ELK

Courtesy of "*The Mission Field*"

the Dakotas with the record of faithful missionary service. How true it is that love and patience and fidelity have wrought together through all these years to lay a deep and secure foundation for the future development of these people.

We have under the care of the American Missionary Association some twenty churches among the Dakota Indians, with perhaps sixty preaching stations and thirty native preachers. Several of our churches have three or four branches in neighboring localities united amicably in one church organization, thus forming a true Congregational episcopate well worthy of imitation. Our missionaries have general supervision of this work, as well as the care of the mission schools at

Santee and Oahe. At a meeting of the Dakota Association, just before reading the books above referred to, I was assisted at the communion table by the Rev. Elias Gilbert—he is our oldest Indian pastor. He took part in the terrible massacre of '62 and was one of the three hundred Indians condemned to be hung but afterward reprieved—a wild Indian boy of seventeen he was then, but now a man strong in the faith, with a richness of Christian experience which fits him to be an apostle to his people. As I stood by his side at the communion table, with other Indian pastors and the delegates of Indian churches before me, I felt that the sincere and earnest Christian faith of these primitive people, a faith which had

been won by them out of great tribulation, was both an inspiration and an example to my own life.

I was deeply interested in this meeting of the DAKOTA ASSOCIATION. I listened



LITTLE EAGLE, INDIAN PASTOR

to their discussions, which were sufficiently interpreted to me to be pretty well understood. They were discussing much the same questions which we discuss in similar assemblies. They had the same practical problems to solve in their church life which we have, and were pursuing similar lines of Christian work. They were learning how to govern themselves after our simple Congregational order and were studying methods of ministering to one another and to those about them. They had their women's meetings, where the chief topic under consideration was the home, its orderly management, the grace of cleanliness, the religious obligations of the mother of the family. They had also their missionary society, which just then was interested in a pagan tribe of wandering Utes, recently assigned to four townships at the western end of the Cheyenne River Reservation. A delegation had already visited the newcomers to prepare the way for gospel work among them, and a strikingly sensible and intelligent address was given by the wife of one of the pastors. This "native missionary society" raises a thousand dollars or more annually and maintains several preaching stations, and un-

like most missionary societies it carries a comfortable surplus of a thousand dollars or so in its treasury. These Indian churches are few and poor; and yet out of their poverty they contribute more than three thousand dollars a year to benevolence and church support, and in their weakness they, last year, added to their numbers more than a hundred on their confession of faith—a proportion far exceeding that of our Congregational churches in the rest of the country.

It was my good fortune to drive some three hundred miles across the reservations, the most of the way with my friend, Dr. T. L. Riggs. We had hard work getting through the rivers—for we had literally to go through them, sometimes swimming our horses—but it was well worth the while. I was especially interested, in the Indian homes, of which



CICELIA, GRANDDAUGHTER OF SITTING BULL

I saw a few. They were unpretentious dwellings, usually built of logs, with at most two or three rooms and roofed with turf, but in the meanest of them there

were evidences of civilized life and Christian character. We were overtaken by the darkness one rainy evening to find that the Rev. Mr. Spotted Bear, whom we expected to entertain us, was not at home, and neither was Judge Yellow Hawk. Both houses were securely locked, and there was no place to go but to Mr. Nohorn's—the Nohorns were elderly people, old-fashioned Indians, living in a one-roomed log cabin. The furnishings were unique—two beds, two stoves, a rifle, a few wood-bottomed chairs and no table. We were hospitably welcomed and entertained at supper with fried bacon served in a tin plate on a chair. Mr. Nohorn was a fine old long-haired Indian—a splendid specimen of a man he must have been in his youth—he could read and write in Dakota, but spoke no English. Before eating the old man bowed his head to give thanks and ask God's blessing. I was not quite expecting this and it impressed me deeply. It was done as simply and reverently as in any cultured Christian house, and when Dr. Riggs interpreted his words to me I found it had been done as fittingly. He gave thanks to the Giver of all good for the supply of our daily needs and asked for a special blessing to rest upon the travellers "who had visited his home, as they were out on the Lord's errand."

A few days after this we were the guests of Miss Collins, at Little Eagle, in the Standing Rock Reservation. While we were there a little company of Indians came in from the Upper Moreau to pay their respects. They sat silently for a while after their manner, and then intimated to Miss Collins that they had a special message for me to take home to my people. The spokesman was White Bull a nephew of that wily old agitator, Sitting Bull, who a few years before had so successfully aroused the tribes to insurrection and sent them out

on the war-path. White Bull was on a different errand. "Tell your people," said he, "that we are trying to live as Christians; we are trying to be kind to one another, especially to the poor and sick, for there are many among us who are sick and many who are lame and paralyzed and we minister to them and wash their feet."

I know that these are simple incidents, but to me they are deeply significant. They illustrate the type of Christianity, which is most genuine, and therefore most promising for the future. Indians like White Bull have learned the lesson



BLACK TONGUE, "MEDICINE MAN"

of practical religion and in Christ's name try to practise it. There is a religion of the home, reverent and God-fearing. In the church there is Christian fellowship, and wisely organized effort for the salvation of men. There is of course much to be done. These Dakota Christians are but children in the faith, and there are many of their nation still unreached. But the method of missionary service is neither doubtful nor difficult.

I had a delightful letter the other day from Mrs. Thomas Riggs. She writes me that while her husband and I were driving through the reservations, she had taken the stage and gone alone up the

Cheyenne River to Cherry Creek, visiting from house to house, carrying sympathy and giving counsel and talking with the people in their homes concerning their Christian life. She says that *this* is the thing which is now needed most of all in religious work for the Indian, and she pleads for consecrated men and women, who will learn the Indian language, mingle freely with the people and render this personal Christian service.

The Indian of our childhood days, with his paint and feathers, has passed away. The Indian warrior and hunter are gone. The pauper Indian, the Indian of the reservation, is passing away. Soon he too will be gone. The Indian is now a man, like other men. He is becoming a citizen, owning his own land and working it. In a few years all that splendid country west of the Missouri will be like the country east of the Missouri, with railroads, cultivated farms, thriving towns and villages, schools and churches. It will not take long, and the Indian must meet these new conditions. How can he do it? How can we help him to do it, so that he will not be submerged by the new civilization, but may become a part of it, and have his share in its blessings? To do this we must work for him and with him as we would work for and with other men. We need seek no new or strange methods—nothing spectacular or sensational. Patient, self-denying, faithful service, sympathetically rendered and wisely adapted to his need, is all that is required. We must believe in the Indian, and love him with the love of God, as our brother-man and heir with us to all that is good in life.



An interesting letter from Dr. A. L. Riggs brings us the latest tidings from the Indian field. He writes, "Last Sunday, October 27th, we met in council at

Mdetanka, near Cannon Ball, N. D., for the organization of a church and the installation of Arthur T. Tibbetts as pastor. (Mr. Tibbetts is a Dakota Indian.) Eight of our Indian churches were represented at the council. Thirty-one members of the Standing Rock Church have joined in the new organization, and there are nineteen others yet to come in. In Mr. Tibbetts we shall have a strong accession to our native ministry. I hardly dared venture the exposure of such a trip at this time of the year, but as it was a very important occasion I decided to go. I was favored beyond expectation and returned without harm. Our horses had to break the ice at the creek crossing and the Missouri River was very bad to cross.

"Our Santee School is now well started for the work of another year. We have one hundred and two boarding pupils besides eight day pupils. The religious spirit of the school is warm and strong. Our young people in the Christian Endeavor Society have had some remarkable meetings."



We regret to learn from our superintendent of the Standing Rock Indian Mission that Miss Mary C. Collins was quite severely injured in a runaway near Evarts in North Dakota. We are happy to say, however, that her excellent physical condition and great vitality bespeak for her a speedy recovery, though the accident seemed to be a very serious one at first. Miss Collins will have the sincere sympathy of hundreds of warm friends among our readers, as well as that of the Indian people who are devotedly attached to her.

Just previous to the serious accident which has disabled Miss Collins a letter from her dated Little Eagle, S. D., informed us that she had just received into

the membership of the church *Joseph Fly*, a grandson of *Sitting Bull*, and to membership in another church at "Long Hill," *Joseph Thundershield* and his wife, *Katie*, and had baptized their infant child "*Fred*." She had also received

into the church *Nathan Flying-by* and his wife, *Laura*, and had baptized their child "*Grace*"; all of these were admitted to the church on confession of their faith. Both the facts and the names will interest.



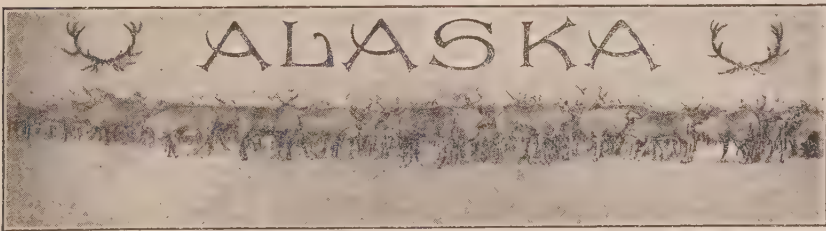
THE ROSEBUD MISSION

Rev. R. D. Hall

The white people are showing kind interest and have already bought an organ for our services and are planning to buy hymn books now. The Indian agent gave us half on our organ and the men have pledged us help on the balance. A social supper is to be held soon for the visitors who frequent here on pay-day. I hope to have all our helpers housed and worshipping on our own land before another year.



ROSEBUD MISSION HOME, SOUTH DAKOTA



Rev. James F. Cross writes an interesting letter from Wales, Alaska, under date October 21st, from which we quote: "Yesterday was the first Sunday since our people came home from their summer resorts, and we have had a houseful at church, above the hundred. All seemed glad to be there. I have not heard of any of our church members falling away

in their absence, though conditions in Nome are bad. There is the scum of the world there. I hope you have some one in mind for this field next year. It is a great field; good health, comfortable quarters, kind people, plenty of work, physical, as well as spiritual, and unlimited possibilities are here. The earlier he comes, the better."



Porto Rico



The Rev. John Edwards writes from Fajardo: "On October 6th we had the Lord's Supper at Fajardo, when we admitted eleven probationers to membership. On October 13th we had communion at Las Cabezas and admitted four into full membership. On the 27th we organized at La Ceiba. Delegates from Las Cabezas and Fajardo formed the Council, and we went through the work of the hour as formally as the circumstance would permit. We organized with nine members, a few of them had come from Quelrada Seca to be admitted and form the church. This La Ceiba work is spreading out in various directions and there are striking evidences of interest. Our communion season was a means of grace there. On November 3d we had communion at Luquillo and organized the church of Mameyes Primero with eleven members. This is in the country and among the foothills of the lofty Yunque Mountain. There are hundreds of people here who would be interested could we reach them. We organized the church at 3 p. m., Sunday, November 3d. The communion was a

season of divine light and help to this simple people. Many were present and witnessing. Our council at Mameyes Primero was organized with delegates from Fajardo and Las Cabezas. I returned in the evening to Luquillo and gathered the brethren around the Lord's table and admitted one into full membership.

"It is time now we had a horse and buggy; our work will suffer especially from now on, if we don't have such conveniences. Our work stretches along the main road from the river Mameyes to the river beyond Daguas by the Esperanza Sugar Factory. This is at least twenty miles in all. All the points on the road and in the country that borders on it should be visited by the one or the other of the missionaries at least twice a month, oftener too if possible. A horse and buggy could do the work of reaching these places, but we would need two horses and another American missionary to meet the present and coming opportunities in this field. What are the churches going to do about it? I want to know."



THE ANNUAL REPORT OF THE BUREAU OF WOMAN'S WORK FOR THE YEAR ENDING SEPTEMBER 30, 1907

Miss D. E. Emerson, Secretary

THE Woman's Bureau of THE AMERICAN MISSIONARY ASSOCIATION has not a separate work or treasury. The work of THE AMERICAN MISSIONARY ASSOCIATION is one and undivided; one central administration, one treasury.

The mission of the Woman's Bureau is to aid in obtaining support for the work, to be acquainted with the field and its needs and make other women acquainted with it, to obtain and supply information through field letters, printed matter, public address and personal cor-

respondence. This for so large a field must necessarily be done on a large scale. Our appeal is to Women's State Missionary organizations and auxiliaries, to all women's societies and to individual contributors; women who, controlling their own income, may be interested to personally forward this missionary work by their gifts.

The Women's State Unions, working at comparatively short range, each within its own district, aid efficiently in organizing and strengthening local societies in the churches, in distribution of literature, and in assuming support of missionaries in the field. There have been received through the treasuries of the thirty-three contributing State organizations, \$28,771.46, and from other societies paid not through the State Unions but directly to the field or to the A. M. A. treasury, \$3,817.42, a total of \$32,588.88. This is an advance of \$1,561.48 over the previous year. Through their pledged work, the women's organizations have supported forty-six missionaries, have contributed toward the current support of mission stations, provided special equipment and scholarships, and, including the box help from auxiliaries, have been in touch with over seventy of the schools and missions of the American Missionary Association, ranging from Alaska to Porto Rico. We express our sincere appreciation of this co-operation, with gratitude to God for His blessing upon the efforts of the supporters as also of the field workers.

The field of THE AMERICAN MISSIONARY ASSOCIATION is in every part attractive. It is picturesque, pathetic and appealing. And as a large portion of the work is in schools, dealing with child life, training the youth, building up the homes, it requires many women workers and naturally, also, should have many women supporters in the home churches.

It is a field of great variety. There is

the South with its black belt; its millions of Negroes of slave parentage and grand-parentage, now in all stages of progress on the first half of their long "obstacle race" toward the goal of highest freedom.

"Out of the wilderness, out of the night,
Has the black man crawled to the dawn of
light;
He has come through sorrow and need and
woe,
And the cry of his heart is to know, to know."

It is the cry not only for himself, but for his children.

There is the South with its great mountain section; the frontier of the present day, with its fewer numbers, yet also reckoned by millions, of white mountaineers and lowlanders, handicapped by the isolation of their region, poor, proud, and deplorably ignorant, they, too, turning into the way toward mental and spiritual freedom. Our own privileges have been so many and of so high order, that our hearts go out in earnest desire to help these so to run that they may obtain.

But there are also the poor, half-civilized Indians of our country, some of them already dismissed from the asylum of government wardship, all of them needing protection, enlightenment and encouragement to right living as wards of the Church of God.

And the Eskimo in their Alaskan peninsular of icebergs; the Porto Ricans in their island of palms and bigotry; the Chinese and Japanese—an overflow from the field of foreign missions—lodged on the Pacific coast, and in the Hawaiian Islands where America and the Orient meet and Christian forces must be greatly strengthened; these all come within the borders of the A. M. A. field, affording great variety in the study of missions, and peculiar interest in connection with the movement of our national

life, historically and with current events of each new passing year.

The conditions vary with the race peculiarities. In the South we fight the same old dragons of evil continually, for the taint of slavery ran deep, but we now have the good results of work of past years as encouragement. We face race prejudice, sectarian prejudice and opposition, illiteracy and dearth of schools, the bigoted, unsafe leadership of ignorant ministers, but with an array of witnesses to the power of Christian education, a worthy leadership, that in the end must surely win, though the victory be not yet and possibly not even nigh.

There is in this field much of poverty with its painful limitations, much of disease and suffering, the penalty of sin. We meet paganism and plausible religions, "isms" and counter "isms," but the power of God's Word never fails.

Such conditions require methods of work as varied as the needs. They cannot be met exclusively by church and evangelistic work, valuable and essential as such work is. There must be also a system of Christian education, daily, through weeks, months and years, with a range of instruction touching every side of life from the humblest domestic relations to the largest public influence of leadership, whether socially, industrially, in civic life or in letters. Therefore, right here, in the work of THE AMERICAN MISSIONARY ASSOCIATION, women teachers as missionaries, and women supporters, have open to them a field of great scope and responsibility.

We begin another year with new plans for promotion of interest and knowledge of the work. The new text-book for inter-denominational study, "The Citizens of To-morrow," includes several departments of the A. M. A. field. For denominational study, each text-book needs to be supplemented with the latest re-

ports from the Mission Board. These we will furnish to all who apply; and we hope this text-book will be in general use this year in all our women's societies. It is very easy to combine the women's society with the Mission Study Class. The Woman's Society and the Class forming the Mission Study Club. Let us fall into line and be up to date in our methods of study this year. We have furnished three new programs on the year's course adopted by the Federation of State Unions and have in prospect other plans for more extended and thorough study of this work of THE AMERICAN MISSIONARY ASSOCIATION. An intelligent acquaintance with the field is the surest way to impart interest and enthusiasm and win new friends to its support. Will not all leaders of women's missionary societies aid in promoting a wider and more accurate knowledge of this work and its needs?

The portion of this field assigned to the State organizations for support is selected by THE AMERICAN MISSIONARY ASSOCIATION with a view to meeting the most urgent needs in carrying forward the work. The amount the State officers can venture to pledge is dependent on the interest and liberality of auxiliaries.

Also individuals and societies not allied with State Unions can have their contributions specially assigned. Are there not women who will personally sustain their own representative in the field? And societies that will take shares? Sixteen shares at \$25 each constitutes the support of a missionary, \$400. A scholarship of \$100 provides for both the board and education of a student for a year. Special needs develop to which sums ranging from \$10 upward can apply. And to those who cannot spare much from their income now, yet as stewards hold their property in trust for missions, the Conditional

Gift Plan provides a sure and satisfactory way of aiding this work.

Woman's work in the field of THE AMERICAN MISSIONARY ASSOCIATION asks great-hearted, liberal support from the women in the home churches. We rejoice in that this year records financial progress, but does thirty-two thousand dollars from women's organized work measure up to the wide scope of this A. M. A. field or to our ability? Let us

find in it only an incentive to larger gifts in the new year. For we know that in this year upon which we now enter we may surely expect as expressed by Havergal:

"New mercies, new blessings, new light on the way;

New courage, new hope, and new strength for each day:

New wine in the chalice, new altars to raise,
New fruits for the Master, new garments of praise."

At the last moment as we go to press, we can only express the grief and sorrow of the American Missionary Association in the untimely and cruel death of Mr. James H. Oliphant. Mr. Oliphant was not only a most valued member of the Executive Committee, but was particularly beloved and honored for his noble traits of character and his earnest Christian spirit. We greatly mourn the loss of this faithful servant of God and true friend of man.

"A Friend".....	100 00	Watertown, Phillips C.....	22 40	Greens Farms, C.....	11 83
Mansfield, C.....	19 69	Wellesley, Mrs. Annie L.		Guilford, George W. Hill..	5 00
Melrose Highlands, C.....	73 36	Woods, for Marshall-		Hartford, Farmington Ave.	
Mittineague, C.....	12 55	ville, Ga.....	75 00	C.....	59 52
Newburyport, Prospect St. C.	86 00	Wellesley Farms, "A Friend,"		Miss Roberts, for books	
Prospect St. S. S.....	3 00	for S. A., Gloucester		for Library, Tougaloo U.	20 00
Newton Highlands, C.....	67 07	School, Cappahosic, Va.	25 00	N. A. Richards, for S. A.,	
North Adams, Mrs. Thomp-		Westboro, L. B. Soc., for		Marion, Ala.....	4 00
son's S. S. Class, for		Saluda, N. C.....	25 00	"A Friend".....	10 00
S. A., Tougaloo U.....	5 00	West Boxford, Second.....	3 70	Jewett City, W. H. M. S.,	
A. H. Barber.....	10 00	West Brookfield, C.....	22 55	Bbl. Goods for Thomas-	
R. S. Chase.....	10 00	West Medford, C.....	29 58	ville, Ga.	
C. H. Cutting.....	5 00	West Medway, "Friends,"		Kent, First.....	12 75
Hon. Geo. P. Lawrence.....	5 00	Bbl. Goods for Pleasant		Lyme, Grassy Hill.....	1 00
Col. F. S. Richardson.....	5 00	Hill, Tenn.....		Manchester, Mrs. Lucy G.	
Mrs. F. S. Richardson.....	5 00	West Newton, Second.....	82 82	Spencer, for School	
R. A. Thompson.....	5 00	West Springfield, Park St. C.	28 06	Building, Allen Normal	
for Tougaloo U.....		Weymouth Heights, First C.	25 15	School, Thomasville, Ga.	500 00
Norfolk, Union C.....	15 92	Whitinsville, C.....	1034 11	Middle Haddam, C.....	5 50
C. E. of Union Ch.....	3 14	Village S.....	134 03	Middletown, Third C.....	12 00
Northampton, Home Dept. in		(\$50 of which for Pleas-		"The Gleaners".....	10 00
S. S. of Edwards Ch.....	5 00	ant Hill, Tenn.)		Milford, First Ch. of Christ,	
H. M. Soc. of Edwards		Arthur F. Whitin, for		S. S.....	15 00
Ch., Bbl. Goods for		Pleasant Hill, Tenn.....	10 00	New Britain, South Ch. S. S.	27 42
Saluda, N. C.....		and Box Goods.....		South S. S., for Demorest,	
"M. C.".....	15 00	Williamsburg, "A Friend,"		Ga.....	4 27
North Amherst, "Friends,"		in Congregational Ch.....	100 00	New Canaan, C.....	24 26
Bbl. Goods for Kings		Woburn, Social Benevolent		New Haven, S. S. of Ch. of	
Mountain, N. C.....		Soc. of First Ch., Bbl.		the Redeemer.....	10 00
Northboro, Primary Dept.,		Goods, for Pleasant Hill,		Dwight Place C.....	74 17
for Santurce, Porto Rico		Tenn.....		Newington, S. S., for Mar-	
North Brookfield, First, to		Worcester, Hope Ch.....	14 00	shallville, Ga.....	38 01
constitute Wm. W.		Plymouth C., Bbl. Goods		North Haven, C.....	22 00
BARTLETT L. M.....	41 75	for Pleasant Hill, Tenn.		Oakville, Union C.....	8 28
Oxford, C. E., for Scholar-		"A Friend," for Strieby		Old Lyme, "T. N. C.".....	100 00
ship, Gregory Inst., Wil-		Hall, Tougaloo U.....	250 00	Prospect, C. E., for Building	
mington, N. C.....	4 00			Fund, C. E. Hall,	
Pittsfield, South.....	27 14			Blanche Kellogg Inst.,	
Reedville, Reedville Chapel,		WOMAN'S HOME MISSIONARY ASSOCI-		Santurce, Porto Rico...	5 00
for Evars, Ky.....	5 75	ATION OF MASSACHUSETTS AND		Ridgebury, C.....	3 00
Salem, Tabernacle C.....	3 00	RHODE ISLAND, Miss Lizzie D.		Rockville, John Symonds, for	
Scotland, C.....	1 50	White, Treasurer.		Tillotson College, Aus-	
Miss Pickens (in Congre-		Amherst, Auxiliaries in		tin, Texas.....	2 00
gational Ch.).....	5 00	First and College		Simsbury, First Ch. of Christ	20 46
Somerville, Highland C.....	31 10	Chs.	51 00	South Glastonbury, L. M. S.,	
Southampton, C.....	14 45	(\$30 of which for		Sewing Machine for	
South Framingham, Grace		Scholarship, Tal-		Sewing Dept., Tougaloo	
Ch.....	27 48	ladega College,		U.....	
South Yarmouth, Chas. H.		and \$21 for Fish		Southport, "Friends in South-	
Davis, for Evars, Ky.....	50 00	U.)		port," for Alaska Mis-	
Springfield, Faith S.....	5 51	W. H. M. A., for		sion, Cape Prince of	
Park Congregational Ch.,		Salaries.....	370 00	Wales, Alaska.....	480 00
Good Will Circle, King's		and for Chinese.....	10 00	Stafford Springs, C.....	32 51
Daughters, for Scholar-		LEGACIES	431 00	Stratford, Miss Cordelia	
ship, Gregory Inst.....	8 00	Boston, Elizabeth C. White,		Sterling, Bbl. Goods for	
W. H. M. S. of Memorial		by Bailly L. Page, Adm'r,		Saluda, N. C.....	
Ch., for Scholarship,		508.02 (Reserve Legacy		Terrville, C., Bbl. Goods	
Gregory Inst., Wilming-		338.68).....	169 34	for Thomasville, Ga.....	
ton, N. C.....	8 00	Northboro, Lydia A. Morse,		Thomaston, C.....	9 23
Adult Bible Class in Me-		by Chas. H. Searles,		Vernon Centre C.....	3 28
morial Ch., for Scholar-		Adm'r. 2,052.82 (Re-		Waterbury, Second C.....	485 61
ship, Gregory Inst.....	8 00	serve Legacy 1,368.44)	684 28	"A Friend".....	100 00
W. H. M. S. of North Ch.,		Shelburne Falls, Joshua Will-		Watertown, First.....	70 00
for Scholarship, Gregory		iams, 582.97 (Reserve		West Stafford, C. E.....	5 00
Inst.....	8 00	Legacy 388.64).....	194 33	Wethersfield, Ladies' Aid	
T. A. Glenn, for S. A.,		Whitinsville, Wm. H. Whitin,		Soc., Bbl. Goods for	
Joseph K. Brick School,		200 (Reserve Legacy		Pleasant Hill, Tenn.	
Enfield, N. C.....	4 00	133.34).....	66 66	Wilton, C. E., for S. A.,	
Mrs. S. C. Scantlebury, for		Worcester, Edward A. Good-		Grand View, Tenn.....	25 00
Pleasant Hill, Tenn.....	5 00	now.....	5,000 00	Winchester, C.....	22 36
State Line, Mrs. Chauncey		Sarah T. Ranger, by Chas.		Windsor, First.....	9 76
Smith, for McIntosh, Ga.		A. Gleason, Exec., 760		Woodbury, First.....	12 07
Stockbridge, S., for McIn-		(Reserve Legacy 106.66)	53 34	Woodstock, First.....	19 72
tosh, Ga.....	11 25			"In Memory of S. P. C.".....	25 00
Miss Virginia Butler, for					
S. A., Gloucester School,					
Cappahosic, Va.....					
Stoneham, C.....					
C. E.....					
Stony Brook, Mrs. Agnes D.					
McNair.....					
Swampscott, L. M. S., Me-					
morial for Mrs. Jackson,					
for Marshallville, Ga...					
Stoughton, C. E., for Build-					
ing Fund, Christian En-					
deavor Hall, Blanche					
Kellogg Institute, Santur-					
ce, Porto Rico.....					
Three Rivers, F. A. Upham,					
for Demorest, Ga.....					
Wakefield, C.....					
Waltham, First C.....					

W. C. H. M. U., of
Conn. 50 00 195 00
for Santee Normal
Training
School, Santee,
Neb.

NEW YORK, \$5,676.95

(Don. \$771.31, Legacies \$4,905.64.)

Barryville, C. 21 00
Binghamton, Susan Crafts,
for Marion, Ala. 25 00
Mrs. Nellie T. Durfee, for
Straight U. 50 00
Brasher Falls, Mrs. Eliza A.
Bell 10 00
Bridgewater, C., for Build-
ing Fund, C. E. Hall,
Blanche Kellogg Insti-
tute, Santurce, Porto
Rico 8 30
Brooklyn, South S. 25 00
Rev. A. J. Bailey, for
Straight U. 10 00
Clifton Springs, Mrs. Easter
Mrs. J. M. Eddy 1 00
for Kings Mountain,
N. C. 2 00
Cortland, First 10 00
Danby, C. 6 00
Elbridge, C. 4 67
Gloversville, First 138 50
Groton, C. 4 81
Moravia, First 29 00
Munnsville, C. 3 25
Newark Valley, First C. 5 10
Irvine B. Prentice 1 00
New York, Christ Ch. 35 88
Mrs. E. A. Sanger, for
Demorest, Ga. 30 00
"A Friend" 25 00
"A Friend," for Thomas-
ville, Ga. 2 00
North Bangor, C. E., for
Blanche Kellogg Insti-
tute, Santurce, Porto
Rico 5 00
Ogdensburg, "The Whitt
Mission," for Thomas-
ville, Ga. 4 00
Pulaski, C. 14 87
Spencerport, W. M. S., First
Ch., Bbl. Goods for
Kings Mountain, N. C.
Syracuse, Mrs. F. M. Stan-
ton, for Allen Normal
School, Thomasville, Ga.
Warsaw, C. 4 00
Woodhaven, C. E. 13 93
(\$5 of which for C. E.
Hall, Blanche Kellogg
Institute, Santurce,
Porto Rico, and \$10
for Am. Highlanders.)
"A Friend," for School
Farm, Cappahosic, Va. 75 00

WOMAN'S HOME MISSIONARY UNION
OF NEW YORK, Mrs. J. J. Pear-
sall, Treasurer.
Brooklyn, Park Ch.,
L. H. M. S., for
S. A., Grand
View, Tenn. 10 00
Park Ave. Branch,
W. M. S., for
S. A., Fisk U. 10 00
Central, Missionary
Association 7 00
Greene, W. M. S. 10 00
Homer, Auxiliary 25 00
New York, Broadway
Tab. S. W. W. 20 00
(\$15 of which for
Moorhead, Miss.)
Richmond Hill, Union
C. W. M. S. 5 00
Syracuse, Good Will
Ch., Berith Circle,
for S. A., Grand
View, Tenn. 25 00

Good Will, W. G.,
for Musical S. A.
at Fisk U. 50 00
West Winfield, C. E.,
for Porto Rico 5 00
White Plains, L. A. S.,
for S. A., Fisk U. 25 00 192 00

LEGACY

Brooklyn, Stephen Ballard. 4,905 64

NEW JERSEY, \$431.89

East Orange, First, for Grand
View, Tenn. 25 00
First C. 36 14
C. E., for Ballard Normal
School, Macon, Ga. 8 00
Glen Ridge, C. 170 56
Mrs. F. E. Cutler, Bbl.
Goods, for Talladega
College 42 19
Newark, Belleville Ave. 42 19
Upper Montclair, "A Friend,"
for Scholarship, Black
Mountain Academy,
Evarts, Ky. 150 00

PENNSYLVANIA, \$17.25

Hollidaysburg, C. E. Soc. of
Presbyterian Ch., for
Thomasville, Ga. 7 25
Philadelphia, Snyder Ave. C. 10 00

OHIO, \$232.97

Akron, First 87 07
Y. L. M. S. of West Hill
Ch., for S. A., Talladega
College 3 00
Ashtabula, First 20 00
Chatfield, Pietisten C. 67 16
Columbus, South 3 75
Ironton, "Friends," Two
Bbls. Goods for Saluda,
N. C.
Kingsville, Misses Caughey,
Two Bbls. Goods for
Kings Mountain, N. C.
Lindenville, Wayne Mission-
ary Soc., Bbl. Goods for
Pleasant Hill, Tenn.
Mallet Creek, York C. 4 00
North Fairfield, "Friends,"
Bbl. Goods for Pleasant
Hill, Tenn.
Oberlin, First 11 84
L. M. S. of First Ch., Bbl.
Goods for Moorhead,
Miss.
Ladies' Missionary Soc.,
Bbl. Goods for Mound
Bayou, Miss.
Parkman, C. 4 65
Pleasant Run, Presbyterian
Ch., Two Bbls. Goods
for Saluda, N. C.
Tallmadge, Y. L. M. S. of
First Ch., for S. A., Tal-
ladega College 15 00
Vermilion, First 5 00
Westerville, Mrs. Frank Lee,
for S. A., Grand View,
Tenn. 11 50

ILLINOIS, \$866.59

Amboy, C. 5 00
Aurora, New England C. 28 52
Byron, C. 8 05
Chicago, Bowmanville. 23 55
Ewing St. 5 17
Madison Ave. Ch. 5 00
St. Paul's Evangelical Ch.,
for Work in the Ha-
waiian Islands. 50 00
South Ch. 63 92
Union Park Ch. 208 05
Union Park Bible School. 9 21
Creston, C. 8 26
Des Plaines, C. 8 00
Dover, C. 17 20
Eureka, Mr. Darst, for
Evarts, Ky. 5 00

Geneseo, Missionary Soc., for
Pleasant Hill, Tenn. 3 67
L. M. Soc., Three Bbls.
Goods for Pleasant Hill,
Tenn.
Gridley, C., Bbl. Goods for
Evarts, Ky.
Jacksonville, C. 22 03
Lee Center, C. 6 00
Loda, C. 37 00
Marseilles, C. 16 35
Mrs. J. Q. Adams 25 00
Mendon, C., Box Goods for
Pleasant Hill, Tenn.
Morris, First C. 12 00
Pontiac, Geo. F. and Mrs. C.
Knapp, for Evarts, Ky. 5 00
Rio, C. 14 00
Rockford, Ralph Emerson,
New Piano (val. \$275)
for Emerson Inst., Mo-
bile, Ala.
Sandwich, C. 28 26
Sterling, C. 31 93
Wheaton, R. F. Wheaton, for
Evarts, Ky. 2 00
College Students, Bbl.
Goods for Evarts, Ky.

WOMAN'S HOME MISSIONARY UNION
OF ILLINOIS, Mrs. A. H. Stand-
ish, Treasurer.
Ashkum, C. E., for
Piedmont College. 3 00
Auburn Park, W. S. 1 72
Chicago, Grand Ave.,
C. E., for Work
Among the Colored
People 4 00
New Eng., W. S. 4 00
Union Park, W. S. 20 00
Union Park, W. S.,
for Grand View,
Tenn. 5 00
East St. Louis, Ply-
mouth, W. S., for
Pleasant Hill, Tenn. 5 00
Evanston, First, W. S. 20 55
Geneseo, Jr. C. E. 1 00
(50 cents of which
for Marion, Ala.,
and 50 cents for
Moorhead, Miss.)
Jacksonville, W. S. 10 00
La Grange, M. B. 4 00
(\$2 of which for
Marion, Ala., and
\$2 for Moorhead,
Miss.)
Mt. Palatine, W. S. 3 00
Oak Park, First, W. S. 12 00
Peoria, First, W. S. 7 00
Plymouth, W. S., for
Crow Agency,
Mont. 4 00
Plainfield, W. S., for
Salaries 10 00
Rockford, First, W. S. 45 00
(20 of which for
Chinese and Jap-
anese in San Fran-
cisco and \$25 for
S. A., Fisk U.)
Second, W. S. 15 50
Shabbona, W. S. 10 00
Sterling, W. S. 28 65
Waukegan, W. S. 5 00 218 42

MICHIGAN, \$96.30

Adrian, "Friend," for Mem-
phis, Tenn. 3 50
Ann Arbor, L. M. S. of
First Ch., Bbl. Goods
for Moorhead, Miss.
Bay City, C. E. of First Ch.,
for Work Among the
Indians 5 00
Cheboygan, Cheboygan Asso-
ciation of Michigan. 10 17
Detroit, L. M. U. of First
Ch., Bbl. Goods for
Greenwood, S. C.
Grass Lake, C. 7 54

Hopkins, Second C.....	16 80
S. S. and L. M. S., for Athens, Ala.....	7 00
Howell, Mrs. S. E. A. Batch- eler.....	2 00
Sarah Julia Batcheler.....	1 00
Port Huron, First, add'l....	1 20
Miss E. Finelet, for Thomasville, Ga.....	4 00
Romeo, C.....	22 11
Three Oaks, C.....	16 00

IOWA, \$205.94

Cedar Rapids, "A Friend," for Debt.....	10 00
L. M. S. of First Ch., Box Goods for Moor- head, Miss.....	
Charles City, Mrs. Charity Kellogg, for S. A., Talla- dega College.....	6 00
Maquoketa, Miss Mary C. Shaw.....	4 50
Mitchellville, C.....	12 00
Montour, C.....	23 25
Newell, C.....	20 00
Pringhar, C.....	6 25
Salem, "Friends," Two Boxes Goods for Pleasant Hill, Tenn.....	1 50
C. E., for Pleasant Hill, Tenn. C. E., for Pleasant Hill, Tenn.....	1 50
Stuart, First C.....	19 50
Union, C.....	4 35
Waverly, W. M. S. of First Ch., Bbl. Goods for Moorhead, Miss.....	

WOMAN'S HOME MISSIONARY UNION OF IOWA, Mrs. H. K. Edson, Treasurer.

Alden, W. M. S.....	15 00
Bear Grove, W. M. S.....	2 00
Charles City, Children, for Scholarship, Pleasant Hill, Tenn.....	1 00
Clarion, Children, for Scholarship, Pleas- ant Hill, Tenn.....	1 00
Cresco, W. M. S.....	2 00
Cromwell, W. M. S.....	4 36
Des Moines, Plymouth.....	11 30
Eldora, S. S., for Scholarship, Pleas- ant Hill, Tenn.....	3 31
Glenwood, W. M. S.....	4 85
Grinnell, W. M. S.....	3 75
Iowa City, S. S. for Scholarship, Pleas- ant Hill, Tenn.....	2 45
Maquoketa, W. M. S.....	5 00
Manchester, C. E., for Pleasant Hill, Tenn.....	12 50
Mt. Pleasant, S. S. for Scholarship, Pleas- ant Hill, Tenn.....	2 07
Riceville, W. M. S.....	6 00
Salem, W. M. S.....	10 00
Shenandoah, Children, for Talladega, Ala.....	3 00
Stuart, W. M. S.....	5 00
Washta, W. M. S.....	2 50

WISCONSIN, \$92.55

Beloit, First.....	20 00
Berlin, Miss Lucy Fitch, for S. A., Saluda Seminary, N. C.....	2 00
Two Alumnae Collections for S. A., Saluda, N. C.....	10 00
Bruce, C.....	60
Lake Beulah, "S. J. B., for Evarts, Ky.....	34 70
Marshall, Harriet F. Beebe, for S. A., Evarts, Ky.....	1 00
Mukwonago, C.....	8 64
S.....	2 36
Nekoosa, C.....	3 75
Sparta, First.....	9 50

MINNESOTA, \$120.38

Cannon Falls.....	5 00
Dexter, J. D. Young, for Pleasant Hill, Tenn.....	2 00
Minneapolis, Forest Heights C.....	8 35
Lyndale C.....	28 75
Pilgrim C.....	5 00
Plymouth.....	32 00
Northfield, Ellen F. Marsh, for Scholarship, Black Mountain Academy, Evarts, Ky.....	5 00
Rochester, "A Friend," for Pleasant Hill, Tenn.....	2 00
St. Anthony Park, C.....	32 28

MISSOURI, \$101.72

Cole Camp, C.....	6 72
Meadville, C.....	13 00
St. Louis, First C.....	36 97
Springfield, First C.....	44 93
Willow Springs, Mrs. J. Lovewell, for S. A., Meridian, Miss.....	1 00

KANSAS, \$44.30

Alton, C. E. for Gregory Inst., Wilmington, N. C.....	4 00
Burlington, C.....	6 50
Topeka, First C.....	23 80
Wellington, C. H. Hunter, for Furnishing Room in Ruth Caylor Memorial Cottage, Evarts, Ky.....	10 00

NORTH DAKOTA, \$21.07

Blue Grass, St. Mark's Ger- man Ch.....	9 00
Niagara, C.....	12 07

SOUTH DAKOTA, \$46.15

Armour, Ch. and S. S.....	10 00
Belle Fourche, C.....	7 00
Fairfax, Bethlehem, German C.....	4 15
Yankton, C. E. Soc., Two Bbls. Goods for Saluda, N. C.....	

WOMAN'S HOME MISSIONARY UNION OF SOUTH DAKOTA, Mrs. A. Loomis, Treasurer.

W. H. M. U. of South Dakota.....	25 00
\$12.50 of which for S. A., Santee, Neb., and \$12.50 for Porto Rico.)	

NEBRASKA, \$144.00

Blair, C.....	4 00
Chadron, C., for Pleasant Hill, Tenn.....	15 00
Exeter, C.....	4 65
German town, German C.....	5 00
WOMAN'S HOME MISSIONARY UNION OF NEBRASKA, Mrs. C. J. Hall, Treasurer.	
W. H. M. U. of Nebraska, for Santee Normal Training School, Santee, Neb.....	115 35

COLORADO, \$68.14

Denver, Plymouth, S.....	16 46
Thirld.....	30 48
Highlandlake, C.....	4 20
Montrose, C.....	17 00

CALIFORNIA, \$2,861.48

Etiwanda, C.....	10 00
Los Angeles, Mrs. Ellis B. Kenyon, for American Highlanders.....	10 00
"A Friend," in First Ch., (\$12.50 of which for Am. Highlanders, and \$12.50 for Thomasville, Ga.)	25 00

Pacific Grove, Mrs. Celestia E. Boise, in memory of S. W. Boise.....	300 00
San Francisco, Receipts of the California Chinese Mission. (See items be- low).....	2,454 48
Mrs. Nettie Earle, for S. A., Straight U.....	2 00
Ventura, C., for Grand View, Tenn.....	10 00

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA, Mrs. J. M. Haven, Treasurer.	
W. H. M. U. of No. Cal.....	50 00
(for Grand View, Tenn., and to con- stitute Mrs. O. W. Lucas L. M.)	50 00

OREGON, \$22.00

Portland, Mrs. Luckey, for Pleasant Hill, Tenn.....	10 00
WOMAN'S HOME MISSIONARY UNION OF OREGON, Mrs. C. F. Clapp, Treasurer.	
Portland, Hassalo St. S., for Pleasant Hill, Tenn.....	6 00
Ashland, S. S.....	3 50
C. E., for Pleasant Hill, Tenn.....	2 50

DISTRICT OF COLUMBIA, \$77.31

Washington, Lincoln Temple Memorial C.....	10 00
Mt. Pleasant C.....	67 31

KENTUCKY, \$31.10

Evarts, C.....	8 05
"W. R. A.".....	10 00
"A Friend".....	50
Proceeds of Supper, for Black Mountain Acad., Evarts.....	12 55

NORTH CAROLINA, \$6.84

Enfield, Chancel Collection, for Jos. K. Brick School	1 84
Saluda, Miss M. A. Parsons, for S. A., Saluda Semi- nary.....	5 00

TENNESSEE

Chattanooga, "Friend," One Sewing Machine. "Friend," One Teach- er's Desk, for Sewing Dept., Tongaloo U.	
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GEORGIA, \$91.80

Atlanta, Mrs. M. W. Hazza, for Demorest, Ga.....	25 00
Macon, Boarding Pupils, for Ballard Sch.....	5 30
Tennille, Clinton Smith, for S. A., Saluda Seminary, N. C.....	10 00
Thomasville, A. Katherine Rollberg, for S. A., Tal- ladega College.....	40 00
Toccoa, E. P. Simpson, for Demorest, Ga.....	11 50

ALABAMA, \$30.00

Anniston, First S.....	3 00
Athens, "A Friend," for Trinity School.....	8 00
Ienifer, First S.....	1 00
Marion, Mrs. S. E. A. San- ders, for S. A., Lincoln Sch., Marion, Ala.....	5 00
Ella McMillan, for Marion, Ala.....	3 00
Talladega, Miss H. C. Clark, for Mahe for Cassidy School, Talladega, Ala.....	5 00
M. C. Wonen, for Maps for Cassidy School.....	5 00

MISSISSIPPI, \$51.70

Moorhead, Miss F. A. Gardner, for Building Fund, Moorhead, Miss.....	25 00
and for S. A., Moorhead, Miss.....	16 00
Mound Bayou, Roosevelt Club, for New Heater for Mound Bayou School	9 70
Tougaloo, H. C. Reid, for Blanche Kellogg Institute, Santurco, Porto Rico	1 00

LOUISIANA, \$2.00

New Orleans, Beecher Memorial S. S., for Grand View, Tenn.....	2 00
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FLORIDA, \$11.22

Avon Park, Union C.....	6 22
Palm Beach, Mrs. Nettie Smith, for Kings Mountain, N. C.....	5 00

HAWAII, \$30.00

Wailuku, Rev. J. E. Dodge, for work in the Hawaiian Islands and to const. Rev. R. B. Dodge L. M.	30 00
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SUMMARY FOR NOVEMBER, 1907

Donations	\$13,910 72
Legacies	13,026 13
Total	\$26,936 85

SUMMARY:

FROM OCT. 1 TO NOV. 30, 1907

Donations	\$25,673 28
Legacies	13,465 30
Total Receipts, two mo.	\$39,138 58
Expenditures, two mo.	53,759 03
Debit balance on current year	\$14,620 45

FOR THE AMERICAN MISSIONARY

Subscriptions for November....	\$19 64
Previously acknowledged....	12 49
Total	\$32 13

H. W. HUBBARD, Treasurer,
Congregational Rooms,
Fourth Ave. and Twenty-second St.
New York, N. Y.

RECEIPTS OF THE CALIFORNIA CHINESE
MISSION from September 16 to
October 18, 1907, Wm. Johnstone, Treasurer.....\$1,449 15

FROM LOCAL MISSIONS AND CHURCHES	265 40
Berkeley, Chinese M. O.	5 80
Fresno, Chinese M. O.	4 50
Japanese M. O.	2 75
Los Angeles, Chinese M. O.	14 40
First Japanese M. O.	54 90
Bethlehem, Japanese M. O.	21 00
Marysville, Chinese M. O.	2 25
Oakland, Chinese M. O.	5 25
Japanese M. O.	53 50
First Congregational Ch.	20 00
Pasadena, Chinese M. O.	1 00
Greek M. O.	2 25
Special Gifts.	3 60
Japanese M. O.	9 00
First Congregational Ch.	19 00
Riverside, Japanese M. O.	1 55

Sacramento, Chinese M. O.	6 00
San Diego, Chinese and Japanese	2 60
San Francisco, West, Chinese M. O.	16 00
Japanese M. O.	16 60
Santa Barbara, Chinese and Japanese M. O.	3 45
FROM OTHER CHURCHES....	5 55
Santa Rosa, Congregational Ch., Kingdom Extension Society.	5 55

FROM INDIVIDUALS IN CALIFORNIA	11 00
L. S. Sherman.....	10 00
Mrs. Jane MacLachlin.....	1 00

FOR PERMANENT PROPERTY..	1,137 25
Minot, Me., Miss Lizzie E. Washburn.....	10 00
Miss Martha Washburn	10 00
Mrs. Emily Perkins	5 00
New Britain, Conn., Chinese Class of Mrs. L. H. Wood	5 00
Ontario, Bethel Congregational Ch., in part.....	9 75
Saratoga, Congregational Ch.....	51 50
S. S.	3 00
C. E.	3 00
Fresno, W. K. Nutting	40 00
Japanese Brethren.....	500 00
W. H. M. U. of Northern California.....	500 00

FOR WORK FOR CHINESE AND JAPANESE MOTHERS AND CHILDREN	29 95
W. H. M. U. of Southern California.....	20 00
Oakland, Cal., Children of School in Chinese	7 00
Los Angeles, Children of Bethlehem Japanese School.....	2 95

FIRST SUPPLEMENTARY ACCOUNT FOR AUGUST, 1907

FROM LOCAL MISSIONS....	101 50
Los Angeles, Chinese Ann'y Pledges.....	5 00
First Japanese Ann'y Pledges	24 00
Marysville, Chinese Ann'y Pledges.....	17 50
Oakland, Chinese Annual Membership Fees	4 00
Sacramento, Annual Membership Fees.....	15 50
San Francisco, West, Chinese Annual Membership Fees.....	9 00
Santa Barbara, Ann'y Pledges	26 50

FROM CONGREGATIONAL CHURCHES	53 05
Bakersfield, balance.....	15 00
Fitchburg, balance.....	8 55
Oroville, balance.....	50
San Francisco, Flymouth, balance.....	23 50
Santa Rosa	5 50

RECEIPTS OF THE CALIFORNIA CHINESE MISSION from October 18 to November 18, 1907, William Johnstone, Treas. 668 03

FROM LOCAL MISSIONS AND CHURCHES	272 85
Berkeley, Chinese M. O.	5 00
Fresno, Chinese M. O.	1 50
Japanese M. O.	3 00
Special Offering.....	5 00

Los Angeles, Chinese M. O.	12 55
First Japanese M. O.	47 40
Bethlehem, Japanese M. O.	24 00
Marysville, Chinese M. O.	2 25
Oakland, Japanese M. O.	57 50
First Congregational Ch.	20 00
Chinese M. O.	4 00
Pasadena, Chinese M. O.	1 00
Greek M. O.	2 50
Japanese M. O.	13 00
First Congregational Ch.	16 50
W. M. Soc.	10 00
Riverside, Japanese M. O.	2 60
Sacramento, Chinese M. O.	6 00
San Diego, Chinese M. O.	4 40
Japanese M. O.	3 00
San Francisco, West, Chinese M. O.	9 50
Japanese M. O.	19 00
Santa Barbara, Chinese and Japanese M. O.	3 15
FROM OTHER CHURCHES IN CALIFORNIA	95 40
Claremont	72 90
Mill Valley	9 70
San Bernardino	12 80

FROM INDIVIDUALS.....	1 00
Mrs. Jane MacLachlin.....	1 00
FROM EASTERN FRIENDS....	3 00
North Attleboro, Mr. and Mrs. J. I. Es-gate	3 00

FOR PERMANENT PROPERTY..	58 39
Hartford, Conn., Asylum Hill, S. S.	51 89
Galion, Miss M. Ellis.....	1 50
Oakland, Cal., Fourth C., Rev. W. H. Cooke	5 00

WORK FOR CHINESE MOTHERS AND CHILDREN.....

W. H. M. U. of Northern California	201 19
W. H. M. U. of Southern California.....	20 00
Los Angeles, Children's School, Monthly Offering.....	4 70
Oakland, Children's School, Monthly Offering	11 50

SECOND SUPPLEMENTARY ACCOUNT FOR AUGUST.....

FROM LOCAL MISSIONS....	37 50
Marysville, Ann'y Pledges	8 00
Oakland, Chinese Annual Memberships.....	10 00
Sacramento, Ann'y Pledges	9 50
Santa Barbara, Ann'y Pledges	3 00
Ventura, Ann'y Pledges	7 00

FROM CHURCHES.....	106 25
Prescott, Arizona, Congregational Ch.....	64 25
Bonita, Cal., S. S.	1 00
Santa Rosa, Congregational Ch.....	41 00

FROM EASTERN FRIENDS....	38 00
Marlboro, Mass., Union C. and Chinese S. S., by Miss H. I. Alexander	38 00
FROM INDIVIDUALS.....	1 00
Mrs. E. P. R. Crafts.....	1 00

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